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A
L E T T E R

T O

Dr. *SACHEVERELL*:

Concerning

Calvin's Loyalty.

By a True Lover of the Monarchy and
Church of *ENGLAND*.

L O N D O N :

Printed in the Year MDCCX.

Sach. 23/1(2)



Reverend SIR,

YOUR Christian Zeal in the Defence of our Church and State from False Brethren and Popular Tyranny, will ever recommend You to the Esteem of all Well-wishers to the English Constitution. I wish every one of your Order in their several Stations may, as oft as there is Opportunity, boldly Preach upon the Text, set by St. Paul himself to Titus, Put them in remembrance, &c.

Thy Passive Obedience be worn out of Date and laugh'd out of Countenance by our Machiavels, who having trodden under foot the Rights of the Church, think themselves high enough to reach at, and able to pull down those of the Crown: Yet that Doctrine is founded on the Rock of God's Word; and I know not why an Honest English Church-Man should be ashamed of it; nor why any dares put asunder, what God has joined, Fear God, Honour the King. There is one in Heaven, by whom Kings reign, who will laugh to scorn those, who despise Dominion, and speak Evil of Dignities. Such Men have yet the Face to set up for Patriots, and glory in the Name of Protestants; But let them usurp what Name they will, their Principles, in relation to Princes, are rank Popery; and that they have been disown'd at Geneva, will appear by the following Discourse translated Word for Word out of Calvin's Latin Works.

May those Horses and Chariots of Fire, which were round about Elisha (2 Kings 6. 17.) for his Defence against the Host, Chariots and Horses, which compassed the City, Camp always round, and ever Protect our English Monarchy, and Church, that they may never Degenerate into a Commonwealth, and Fanatical Presbiter-
tery.

1 Pet. C. II. V. 13, 14, to V. 21. *Be subject to every ordinance of man, &c.*

Tit. C. III. V. 1. *Put them in remembrance, that they be subject, &c.*

1 Tim. C. II. V. 1, 2, 3. *I exhort therefore, &c.*

Rom. C. XIII. V. 1, to V. 7. *Let every soul be subject unto the higher powers, &c.*

Read Calvin's Comments on the foresaid Places; and his Institutions, Book IV. Chap. XX.

IT appears by very many Places, that the Apostles had much-a-do to keep in the Common People under the Command of the Magistracy, and Sovereignty. For we all naturally are desirous of Dominion; hence it is, that none is very willing to submit himself to another. There are always those turbulent Spirits, who believe neither the Kingdom of Christ to be well advanced, unless all Earthly Powers are abolished; nor the Liberty he gives us truly enjoyed, except they shake off the Yoke of every Human Ordinance, to which they owe Subjection. The Gentiles, as well as Jewish Christians, seeing all the Powers of the World almost to be Enemies of Christ, and to persecute his Religion with a most inveterate Spleen, did think them unworthy to be honoured, or own'd as lawful Princes, since they endeavoured to snatch away the Kingdom from Christ, the only Lord of Heaven and Earth. These Reasons moved St. Paul to be more earnest in justifying the Power of Princes; and, though they be the sworn Foes of Christ, and bend their whole Might

to oppose his Kingdom, yet the Apostle expressly commands us not only to obey them, but also to recommend their Welfare to God by Prayers. Thus the Prophet *Jeremiah* speaks to the *Israelites*, *a. 29. v. 7. Seek the Peace of the City.* Behold, they were stript of all their Goods, pulled away out of their Houses, driven into Banishment, thrown into wretched Slavery; yet they are ordered to Pray for the Conqueror's Happiness: Not as we are commanded otherwise to pray for our Persecutors, but that his Kingdom may be preserved Safe and Peaceable.

So *David* having already been designed King by God's Appointment, and Anointed with his Holy Oil, when he was most undeservedly pursued by *Saul*, accounted the Life of *Saul* Sacred, which God had Hallowed by the Honour of the Kingdom. *The Lord forbid;* (*1 Sam. c. 24. v. 6.*) says he, *that I should stretch forth my Hands against him, seeing he is the Anointed of the Lord.*

This utmost Reverence therefore, and Duty we owe to all Governors, whatsoever they be: Which I inculcate the oftner, to the end we may learn not to shake off the Men themselves, but that we rest satisfied in this, that by God's Will they bear that Person, on whom he has Imprinted and Engraven an Inviolable Majesty. But you'll reply, That there is a Mutual Duty of the Governors to their Subjects. I have already owned it: But if you infer from hence, that no Obedience is to be paid, but to a Just Government, you are a very bad *Logician*. For Husbands are bound to their Wives, Parents to their Children, by Mutual Duties: From which if the Parents or Husbands depart, shall the Children be ever the less Obedient to their Parents, the Wives to their Husbands? Wherefore, if we be cruelly Tormented by an Outragious Prince, if we be Pillaged by a Covetous or Luxurious one, if we be Neglect-

ed by a Lazy one, if for Religion's sake we be Afflicted by an Impious or Sacrilegious one; let us remember our Sins, which are thus punished by God. Then shall Humility bridle our Impatience. Let us consider, that 'tis none of our Business to remedy such Evils: Nothing is left for us to do, but to Implore God's Assistance, in whose Hands are the Hearts of Kings, and Management of Kingdoms.

The Reason, why we ought to be subject to Magistrates, is, because they are set up by the Appointment of God; and if it be his Pleasure thus to Govern the World, he strives to turn Up-side-down God's Order, and so resist God himself, whosoever despises the Power. Furthermore, we must understand Powers to be from God, not as Plagues, Famine, War, and other Punishments, are said to be from him; but because he himself has Ordained them for the Lawful and Right Administration of this World. When the Apostle saith *every Soul*, he thereby removes all Exception, least any one should think himself free from this Subjection. If an Evil Prince is sent as God's Scourge, to punish the Sins of the Nation, let us consider that this happens to us by our Fault, that the greatest Blessing of God is turned into a Curse: And let us not forbear ever the more to Reverence the good Ordinance of God; which we shall easily do, if we impute to our selves, whatsoever chances to be Ill in it. Princes never abuse their Power so much, by Afflicting Good and Innocent Men, but that in their Tyranny they still retain some shew of a Just Dominion: There can be therefore no Tyranny, but that some way, or other, it may conduce to preserve Human Society.

St. Peter bids us to *be subject to every ordinance of man*, &c. which is thus called, not because it has been found out by Men, but because such orderly way of Living belongs properly to Men. Those therefore, which

which are set over us, may claim our Obedience, because they are raised to that Dignity, not by Chance, but by the Providence of God. St. Paul cuts off all Objections by pronouncing, that *there is no power but of God*. And for that Reason the Scripture so often warns us, that 'tis God who ties on the Girdle of Kings; and translates Kingdoms whithersoever he will. Subjects ought without all Disputes to obey their Governors, because they are advanced over them by the Hand of God. Tho' Kings and other Magistrates often exercise a Tyrannical Cruelty more than a Lawful Government, such as were in Power when this Epistle was written, yet God's Ordinance stands firm, and his Design fixed without Alteration. Besides there never was, nor can be imagined such a Cruel and Arbitrary Tyranny, in which some Shadow of Equity does not still appear. God never suffers that Ordinance to be so far extinguished by the Wickedness of Men, but that some Lineaments always remain: In short, any kind of Government though never so Deform and Corrupt, is still better and more profitable than Anarchy. If the Superior abuses his Power, he shall hereafter give an Account of it to God; yet for the present he does not lose his Right.

Samuel (1 Sam. 8. 11.), when he foretold the People, what they were like to suffer from their Kings, *This will be, saith he, the right of the king, who shall reign' over you: He'll take your Sons, &c. to v. 19.* Certainly he did not mean that Kings might do this by Right, but he call'd it the Right or Privilege over the People, who must of Necessity obey; and not resist; as if Samuel had said, Thus far the Will of your Kings shall proceed; which it shall belong to none of you to restrain; This only shall be left you, to receive their Commands, and obey their Word.

Let this therefore be fix'd in our Minds and always
set

set before our Eyes, that even the worſſ of Kings
are ſet up by the ſame Decree, which eſtabliſhes the
Kingly Authority ; then we ſhall never entertain
thoſe ſeditious Fancies, That a King is to be treated
as he deſerves ; and that we may lawfully ceaſe to be
Subjects, when he ceaſes to behave himſelf, as be-
comes a King.

F I N I S.

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